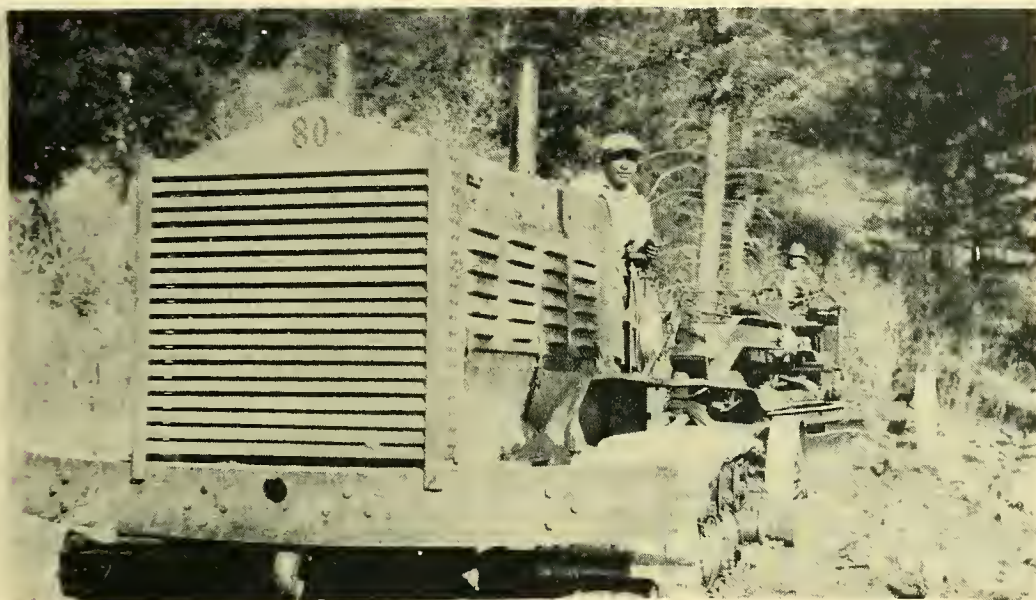


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INDIANS AT • WORK



JUNE 1, 1934

A NEWS SHEET FOR INDIANS
AND THE INDIAN SERVICE

OFFICE • OF • INDIAN • AFFAIRS
WASHINGTON, D.C.



INDIANS AT WORK

CONTENTS OF THE ISSUE OF JUNE 1, 1934

Volume I

Number 20

Page

Status of the Wheeler-Howard Bill	1
Does the Government Welcome the Indian Arts?.....By John Collier	4
Indian IslandBy Mabel F. Knight	11
The Second Year of Indian Emergency Conservation Work	14
From the Inside Looking OutwardBy Clinton G. Pierce ...	17
Spring Work in the Woods at Red LakeBy Raymond H. Bitney ...	22
A Hopi AppreciationBy Irving Pabanale	25
Submarginal Lands	26
"Drought Area"	29
Subsistence Homesteads	30
A Letter from the Commissioner of Indian Affairs to Indian Service People at the National Conference of Social Work, Kansas City, May 20-26	32
Indian CooperativesBy A. C. Cooley	36

STATUS OF THE WHEELER-HOWARD BILL

On May 22, the Senate Indian Committee reported the Wheeler-Howard Bill favorably with amendments. On May 25 the House Committee adopted a bill paralleling the Senate Committee's bill in part, but in part going beyond it. Both bills, if passed, will probably undergo modification in conference. There is a minimum of legislation which appears in both of the bills and it is here summarized.

1. All future allotment of Indian lands is stopped.
2. Indians are permitted to sell their restricted lands to Indian tribes or Indian corporations.
3. Two million dollars a year is authorized for the purchase of new land for Indians, the title to be held by the Government for the benefit of the tribes and groups of Indians.
4. A credit fund of ten million dollars is set up, to be a revolving loan fund loaned to Indian tribes and corporations for their benefit and the benefit of their members.
5. A two hundred and fifty thousand dollar a year grant is made for the education of Indians in colleges and in vocational and trade schools.
6. Indian tribes and the Indians on reservations are authorized to organize for the common welfare and their organizations cannot be broken down by any administrative official. No reimbursable debts may be imposed on the tribes thus organized without their consent; no tribal property may be leased without their consent.
7. Indian tribes may form themselves into business corporations for enterprise in all matters

affecting the common properties; and individualized lands may be placed with the corporations in exchange for equivalent shares therein.

8. Qualified Indians are admitted to positions in the Indian Service without regard to Civil Service laws, and are given preference in the filling of vacancies.

9. An appropriation of two hundred and fifty thousand dollars a year is authorized for the initial expenses of the Indian organizations to be formed under the Act.

Items in one but not in both of the bills as reported include the following:

The Senate bill extends the trust periods on all Indian lands except Oklahoma Indian lands. The House bill extends the trust period of all Indian lands without exception.

The Senate bill withholds from the Oklahoma Indians the various rights to organize which are extended to all other Indians. The House bill extends the rights to organize to all Indians.

The House bill makes it an offense punishable by discharge and by fine and imprisonment for any Government official to interfere with the free use of judgment by Indians or with their free action pursuant to the terms of the bill.

The House bill endeavors to settle the long-disputed Papago mineral issue.

The House bill forbids the use of any of the two million dollar a year land purchase for the buying of land for Indians in Arizona.

As stated above, both bills will probably be changed in conference between the two Houses, if passed by the two Houses. If that minimum of gain for the Indians contained in both of the bills as reported can become law, an epoch-making gain for the Indians will have been registered. The balance of the plan of the original Wheeler-Howard Bill, as amended after the Indian Congresses, will then remain for the consideration of the next Congress.

As to the status of the bill outside of Congress, the Indians themselves have voted 153,231 for and 17,755 against. This vote is for 68 tribes for and 16 opposed.

White opinion is indicated in the Indian Office mails by expressions of approval or endorsements from a variety of organizations some of which are the following: The General Federation of Women's Clubs, The Daughters of the American Revolution, The American Federation of Arts, The Board of National Missions of the Presbyterian Church, The Bureau of Catholic Indian Missions, The National League of Catholic Women, The Rocky Mountain Branch of the American Forestry Association, The Woodcraft League of America, The American Indian Defense Association and The National Association on Indian Affairs.

Men and women of outstanding prominence in the fields of education, welfare and religion have also communicated their approval of the bill to the Indian Office.

DOES THE GOVERNMENT WELCOME THE INDIAN ARTS?

Speech by John Collier, Commissioner of Indian Affairs,
May 14, 1934, on Program of The American Federation of
Arts at Washington.

I do not know whether the Government welcomes the Indian arts or the Indian as an artist.

The Administrative branch of the Government just now is trying to obtain legislation to save numerous tribes from extinction, to protect the remaining Indian lands, and to establish constitutional rights and better education for the Indians. There is opposition from energetic white groups who do not want the Indian property saved from spoliation. But I seriously believe that this opposition based on material conflict of interests is less powerful and less wide-spread than another opposition, directed against that part of the Wheeler-Howard Bill which presumes that Indians have a real importance as Indians and have a right to build upon their native heritage and to make a contribution to the modern world out of their own Indian spirit. Inflamed opposition is called out by the mere suggestion that Indians, as social beings with a past of their own, have an independent, perhaps an important, worth.

So it has come about that the bill designed to save Indian existence is being handicapped, not helped, politically speaking, by its features which imply that Indians are not, necessarily, just inferior white men but are men in their own native right, competent to deliver to the modern world a gift of beauty, of idealism, of social organization, and of art forms and art genius.

I shall begin by merely reminding you of facts which in late years have become well-known and accepted.

The United States Government has asserted, toward one group of its citizens, limitless authority and all searching interference. That group is the Indians.

In the times gone, this authority and interference have worked, as a matter of conscious and formalized policy, to forbid and destroy the artistic propensities of the Indians. The propensities were savage, heathen and debased, if not diabolical, and they must be destroyed. Concerning this fact I shall say more after a minute or two. The fact is undisputed.

The Government's attempt has been successful, in the case of many whole tribes and of uncounted thousands of individual Indians. Almost the Governmental policy did succeed in walling off into dead time, and in wholly excluding from the future world, the Indian tradition and idiosyncrasy and, I venture to say, genius of art. Almost, but not quite.

And the reasons for the partial failure of the Government's attempt are twofold and both of the reasons are significant. Their significance touches many points of the contemporary world-problem, and even of the eternal problem of the nature and meaning of human life.

The Government's long-continued, many-sided assault against the Indian as an artist failed to entirely succeed--and therefore, as future events may prove, failed altogether--because Indian native propensity,

registered in individual Indians, was more stubborn than the Government's agents had foreseen. To illustrate: the paintings of the Kiowa and Pueblo artists, known probably to all of you, are high achievements in pure design, achieved by untutored artists. But more, they are works inhabited by a spirit no more capable of being missed by the sensitized observer than is the spirit of--let us say--the woodcuts of William Blake, the murals of Puvis de Chavannes, the anatomical drawings of Leonardo. The mediums used by these Kiowa and Pueblo boys and girls are not traditional; the intended placement and use of the finished paintings is wholly untraditional; the working environment frequently is one divorced from the tribal past; and indeed, these are works of art free-winging into the cosmopolitan future, yet are they carried on wings of an ancient and special past, and the past has defied its social grave and has arisen from levels of the individual life too deep for personal memory to reach or personal oblivion to efface, and has achieved a new life in terms of pure design and pure idea. You will find a development of what I here suggest in Hartley Alexander's lectures, given at Paris, on the art and philosophy of the North American Indians.

Wherever, in our Government schools which are no longer trying to destroy Indian art, the children are permitted to draw and paint and to utilize merely their conscious and unconscious native material, not misguided by white teaching or any teaching, there appear by hundreds, by thousands, pictures and designs like in spirit and in firmness of technic to the things done by famous Pueblo and Kiowa artists.

On this occasion, there is no time to speculate as to whether the Indian, as a matter of racial, biological peculiarity, is on the average, in the long run, peculiarly endowed in what one may call esthetic and psychical ways. Perhaps, instead, social heredity is more subtle and more invincible than is commonly thought. Perhaps, again, the "wind of the spirit, which on all waters blows" has resources not implied in the current biological and social postulates. But the facts, which I am reminding you of, are independent of any of the theories, and they show that the unconscious creative bent of the Indian, which across thousands of years, in more than a thousand highly differentiated cultures, forged itself into strong and unique beauty, was not successfully killed by the Government's policy.

There was another reason why the Government's policy failed, and when I indicate that other reason, I shall perhaps have said enough today.

Historical causes brought it about that a certain few of the Indian cultural systems were not stamped out through the Government's warfare against Indian tribal life, Indian languages, Indian religious and disciplinary institutions and Indian landholdings. The Pueblo tribes and the Navajos were spared, or partially spared. Here, then, are ancient social orders, organisms of communal life from thousands of years ago--institutionalized common life, all-embracing in the experience of its members, and striving at this hour to make profound adaptations to the demands of necessity while still keeping alive the ancient values and ancient sources of joy, of belief, of courage and of power. Not having

destroyed these Indian communities, the Government was unable to dissipate the personalities of their individual members.

We are trying to help them; and because among many other features, the President's Indian program, embodied in the Wheeler-Howard Bill now before Congress, does try to help the Southwestern tribes in their struggle to carry their ancient values across to the modern world, that program and that bill are being resisted by important elements in and out of Congress--elements who still hold to the earlier official view that Indians are dangerous savages at worst and potential but inferior white men at best, and that the white man's governmental duty is to destroy the Indian heritage.

But this is an aside. What I want to make clear to you is that in an Indian group like Zuni Pueblo, Santo Domingo Pueblo, Taos, or Tesuque, or Zia, the art life is everybody's life. No art-form or striving exists for itself alone. Painting, pottery, weaving, music, dance, poetry, drama, are each and all, in their main intent, vehicles of the tribal will that the past shall be incarnate in living men, and that living men shall deepen and regulate their lives through entering into the dominions and powers of old, and that the earth itself, and the gods, shall receive back from man the gift of life, and that the human race shall be faithful to its own; and "its own", the racial own, is more than the man of this passing hour, and he, through entering into his racial own, becomes more than a personal man. Stated otherwise, these tribes believe that the

earth is alive, the cosmos is alive, and man, both in solitude and in tribal ritual, draws upon the cosmos and yields back that which the cosmos requires for its own life or fulfilment. And the momentous event, as these tribes conceive it, is a twofold one: that through ritual art, whether or not accompanied by personal exaltation or ecstasy, the race soul or world soul shall be provided with its continuing human vehicle; and then, that by an enlargement of consciousness, achieved through ritual art and through discipline, through sustained inner expectancy and through self-suggestion, the individual shall fix his own destiny and shall establish his relationship, indestructible thenceforward, with the world-will and world-might.

They do achieve the enlargement of consciousness.

I leave you with one relevant thought, based on what I have just now tried to say. The great arts, through all history, have been expressions and results of great times. The great times essentially have been nothing but a sharing by men in great enthusiasms, great beliefs, great resistances against common perils; and this sharing in dominant common hopes and beliefs, usually but not always assisted by dogmas and by institutional organizations, has caused individuals to reach to deeper levels of energy and of genius, while at the same time bestowing upon their artistic expression significance, substance and content, and impersonal form.

We--I mean our white world in this century---are a shattered race--psychically, religiously, socially and esthetically shattered, dismembered, directionless. It is in the order of our own time, we cannot help

it, let us do our best and let us be full sure that ours is a quickly passing day. But let us examine with a wondering and tender concern, and with some awe, these Indian communities which by virtue of historical accidents and of their own unyielding wills are even today the expressions, even today the harborers, of a great age of integrated, inwardly-seeking life and art. What seed are they keeping, for the soil and climate of a future age of our own which may become a possible soil and climate for them? We cannot, individually, become a part of them, for we are men of our own time, not of theirs; yet we may be helped through knowing them, and even through trying to help them in their desperately unequal struggle for continued existence. Our understanding of art, of work, of pleasure, of the values of life, and even our world-view, may be somewhat influenced if we will pay attention to them.

INDIAN ISLAND

By Mabel F. Knight

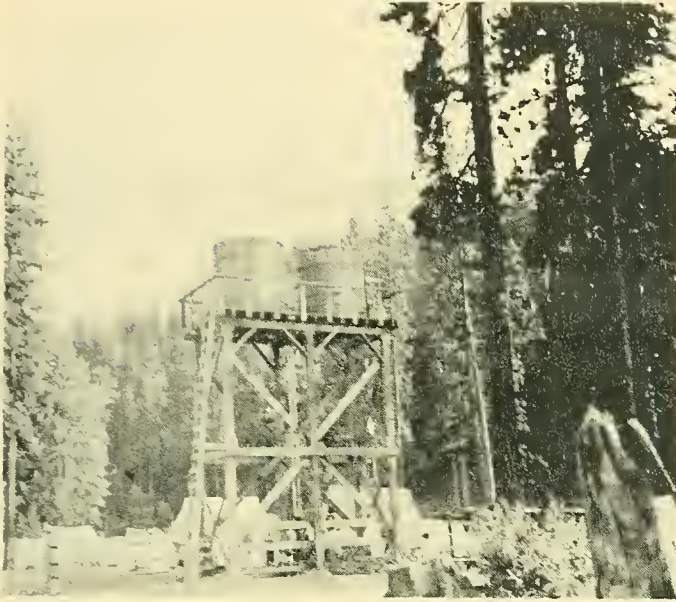
On Indian Island, Maine, opposite Old Town, four hundred and fifty Penobscot Indians maintain a tribal existence, although they can vote if they wish. They have their own elections every two years, for now there is only one party where there used to be two, the Conservatives and Progressives. At these elections they choose a Governor, Lieutenant Governor and a representative to the State legislature, one who has only advisory power - no vote, a policeman and a ferryman. These are the principal officers. The policeman used to receive \$500 from the State a year and \$12 for every conviction, which came in winter when the toughs from Old Town came over to do all the harm possible. The representative to the legislature asks for money for the group and generally gets half what he asks for, as one Edin told me, they always ask for twice as much as they wish.

The State does well by these Penobscots, and also by the Passamaquoddies at Pleasant Point who have a similar form of government. I know most about the Penobscots, as I have lived there weeks at a time. The Catholics have a convent school there, but all Indians who wish go to the schools at Old Town, elementary, grammar and high schools, and the Superintendent says their record is as good as the whites.

There are really two classes at Old Town, the ones who still earn their

living making the sweet-grass baskets and other Indian articles - the old timers, and the more up-to-date ones. Some of the latter have formed a Women's Club and have federated with the State Women's Clubs. They have helped organize a baseball club among the Indian boys and keep it going by having suppers. But, old or new, they still have jolly times in the old Indian fashion. River trips in canoes, picking fiddle heads, dances - and they still have an oldtime wedding ceremonial dance. They love their canoes and would rather be outdoors than anywhere else. In fact they are pretty well off, have electric lights, no taxes to pay and are a little community among themselves and govern themselves well. They have a three-day Indian pageant at Old Town, a history of the tribe, played only by Indians, and it is really splendid.

The Island where they live is about two miles long, half of homes, the other half woodlands and farm, very lovely, waterfalls where least expected. The old-time Indians do hate to change; they are perfectly delightful. They have a town hall on the island and get together to make baskets often in one room, and such story-telling and fun! By story-telling I mean legends and so forth, while their hands are busy. In the summer you will find them at the New England resorts. They return in August for the pageant, now an annual event.



Water Supply, IECW Camp, Warm Springs



Screened and Water-Cooled Food House, Crow



Decorative Entrance Put Up In Men's Spare Time, Hoopa Valley. IEQUA Means Welcome



The Flag Flies at Cheyenne R.



Hot Water Heating Device,
Ft. Apache



Entrance Decoration, Lac du
Flambeau IECW Camp

THE SECOND YEAR OF INDIAN EMERGENCY CONSERVATION WORK

Work projects for the second year have been approved for nearly all reservations and funds have been allotted to carry on the work to June 30. Additional funds will be provided after appropriation is made for the fiscal year 1935, which commences July 1.

The success of the venture during the first nine months fully justifies continuation of the work. On every hand Superintendents and independent investigators have favorably commented on activities, the benefits to Indians, and results achieved. Indian Emergency Conservation Work has been definitely placed on a production basis. The benefits to the reservations -- the physical properties -- have been tremendous. Benefits to the Indians -- the physical beings -- have been no less important. A minimum of complaints have been received from Indians. Few have been made by independent investigators, and those few have been remedied. On the whole, the Indian -- the person most vitally affected -- is satisfied. The projects are those nearest his heart. They furnish water for his stock, improvement to his range, and protection to his forests. These improvements which benefit his property will also benefit him, financially and economically, and by working as he has done his road to economic independence will be smoothed and leveled.

The Forest Reservations

In the forest reservations from Minnesota to Washington, the

major activities for the coming year have to do with truck trails, telephone lines,

fire protection and like measures. Range improvements will also be undertaken.

The Prairie States and Southwest

In the prairie states, with limited forest resources, range improvement is the major activity. Fences will be constructed, dams and reservoirs will be built, erosion - the malignant cancer of the terrain - will be combatted. Rodent eradication will continue

with undiminished vigor.

The Southwest, with its magnificent distances, its rugged topography and its desert grandeur, will continue with erosion and rodent control, fencing, telephone lines and forest activities.

Other Reservations

Oklahoma's main project will be erosion control. North Carolina's reservation - Eastern Cherokee - has mountainous forests, and forest activities will

be carried on there. The Seminoles in Florida are aiding themselves financially and improving their reservation properties under Emergency Conservation Work.

Plans

Seventy-seven reservations will enter the "second" year of the Emergency Conservation program. It is estimated that 18,000 individual Indians - some reservations are "staggering" employment - will be financially and physically benefitted by working on the projects. The families of these will also directly benefit. The benefit to the reservations - the land holdings - will be considerable.

We have confidence in the Indians. Work has been provided, a fair wage has been paid during a period when they were in need - sore need. The Indians have responded in a measure to justify the

confidence placed in them. They have performed their tasks creditably. They will continue to do so during the coming year. The experience which we all have gained will show in the new year's work.

The field employees - Superintendents, Foresters, Engineers and others in supervisory positions have handled Emergency Conservation Work (and roads, construction and irrigation as well) in a fashion generally found commendable.

Since the program was originally on a six month basis - then extended for a second six months and now for an additional year - the field force at first was necessarily uncertain as to

tenure of work. Regular duties had to continue. Emergency Conservation Work was incidental. But the incidental was merged with the regular and the reservation unit continued doing its job.

We know the Indians will continue their interest and services - we know the employees will continue theirs - and we confidently look forward to another year of

work which will add substantially to the property values of the reservations and provide an opportunity for a great number of able-bodied Indians to earn.

Itemization of the different projects to be undertaken during the coming year, especially by States, would take too long. In the main the projects will be the same as those reported in the May 15, 1934 issue of INDIANS AT WORK.

* * * * *

There have been eight check dams constructed this week by Indian Phillip Quasula and his crew on erosion control. These check dams are of the rock type that has been recommended by Engineer Johnson who was here a short time ago and gave our men instruction in building this type of dam. We haven't had any rain with which to test these dams. However, we did have two nice light rains that helped our range as far as grazing was concerned. We hope that these new type of dams will prove successful, for this reservation is badly in need of erosion control. It was not possible for the camp manager to secure the number of check dams that have been estimated but they will be reported on in the next week's report after consultation with the project manager.

The two above-mentioned rains have helped out wonderfully. The cattle on the reservation have shown a remarkable step forward. They are much fatter, due to the rains causing the grass to come up. It looked like a hand of magic has passed over this cattle range to see how fastly the grass grew after the rains. We haven't had any real rains as yet, but we are preparing for them every day. When we do get the good rains, we will have tanks with which to hold the water. We will have our check dams which control the erosion. We will have our fences around on this wonderful cattle range. In other words, we are going to have a well-equipped cattle range, the best in the west.

Camp life has been going on in the usual good spirit. Everybody is happy and contented. Our baseball team has been working hard for a return game with Kingman.

There is a livestock meeting at Valentine Saturday. The object is to buy bulls. Charles F. Barnard, Camp Manager, Truxton Canon.

FROM THE INSIDE LOOKING OUTWARD

By Clinton G. Pierce

Group Foreman, Indian Emergency Conservation Work

The pages of American history are romantic. Accounts of hardship, toil and sacrifice, intermingled with thrilling adventure, friendship and cooperation in common endeavors, create bonds among the country's many peoples.

The Indians are the oldest of these peoples, yet history for the Indians is still being made, and its making is still creating that united interest, that slow social advancement which is the material of all history. This is the aspect of history without bloodshed, with construction rather than destruction, with education in place of suppression.

How is this accomplished? Our year of Indian Emergency Conservation Work can perhaps answer the question in miniature. Perhaps too it can supply the solution of the "Indian problem" which has long confronted the country.

History is not made in a day; neither, of course, is it made in a year. It is an evolutionary process that forms itself slowly and ever-advancingly. But it must be measured in accomplishment, not in time spent.

Regions And Environments

Emergency Conservation Work has, for the first time, brought practically all American Indians under one system of accounting and one set of responsibilities. Thus it has made it possible for the

public to see the Indians acting, not just as groups, but as a people. Yet, environment is a factor which we must take into account, since each locality presents different customs and habits.

We find, for example, on reservations of Montana, in the range country of the North, remote from the rush and unrest of cities, people friendly and tolerant. For one who does not want the glamour and excitement of thickly settled sections it is a place where friendly efforts produce satisfying results.

In the plains, at the other extreme, we are closer to the influence of the East, with accessible highways and cities. The people are therefore of a different temperament. The closeness of cities has produced an apparent unrest and, with the reservations broken up by numerous white residents, the work there is made dif-

ficult. Many times in this locality I have heard the statement, "The only good Indian is a dead one". The more I travel and the more I learn, the more I come back with the conviction that this brutal statement is often true. Many of those of us living are too much like the white men to be good.

In New Mexico we find still another atmosphere. Tribes with a proud history and an independent spirit. One has to live here fully to appreciate the country and to understand its people. With due apologies to Owen White, the New Mexico Indians are receiving every advantage within the power of their employers.

Conservation Camps

However, these variations notwithstanding, it has been possible to set up and maintain a fairly uniform standard in the Indian Emergency Conservation Work camps. Comfort without extravagance is the foundation of this standard. We are endeavoring to follow the purpose of the program—"conservation", of not only natural resources, but also of other peoples' money! Sanitation and cleanliness are paramount and one need spend but a short time in an Indian camp to upset the pet belief that the Indian is a stoic cigar store statue. The cheerfulness, keen wit and friendliness of

my people has yet to be surpassed.

In most the camps there are men from other than the local tribe. Such an arrangement is to be encouraged for from it arises many advantages. Each develops a sympathetic understanding of the other. The men become acquainted with the customs and habits of different tribes. In activity about camp or in the field neither group is to be outdone by the other if it can help it. The result is a neat and orderly camp and friendly rivalry in the field - with incidentally an amazing amount of finished work.

Work

Good work is measured in ac-

complishment rather than in time

spent. It is apparent throughout the country's entire relief program that too much time and money are being expended for the work accomplished. From a material and practical view it is true. On the other hand, there are so many accomplishments that cannot be placed in monetary values that a dividing line is a difficult factor. It is safe to state, however, that, in comparison, Indian

Conservation Work is running closer to margin than many other relief agencies.

As in every work group we show the same cross-section. There are men much above the average. We find ability, initiative and aggressiveness intermingled with those who just get by and the only too well-known "gold-brickers".

Problems of Personnel

Observing sometimes the conglomeration of humanity that gathers about the monkey's cage to watch his antics, we don't really know who is getting the biggest laugh, the people or the monkey. Thus we acquaint ourselves with the supervisory personnel. This may include everyone from the Production Supervisors to the camp cook and for my own part I would rather talk about the latter, as a group which has had little recognition for great work. Why the Indian Service seems blessed with fine cooks, I don't know, unless it is that we are accustomed to taking what we get. The food is of the best and practically everyone shows a gain of weight.

Camp Managers, if not already named Harry, are called that because they are superfluous. There was some difficulty at the start in determining where the authority of the Camp Manager ended and that of the Group Foreman began. In some camps where white Camp Managers were in charge there was apparently no place where his authority ended. In many cases the

Foreman was an Indian and the men would naturally follow him, much to the Manager's injured pride. With the abandonment of the Camp Manager job, there is evidence of smoother routine. Since the men are with the Foreman most of the time he understands their likes and dislikes better and is in a position to serve better.

In practically every camp where an Indian is foreman there is a finer camp spirit existing. An Indian understands an Indian as no one else can and this is reflected in the attitude of the men. There are instances in which a white foreman would not desire to have an Indian in a responsible position. If he did receive such a position, then the Indian would be left to do the work to the white man's credit.

There is not a shadow of doubt that with capable Indian leaders the Indians will respond more rapidly. The feeling may be that, if Indians are given responsible positions, they will replace the whites who would then be without a job.

It would only be natural that, under these conditions, the Indians would not be moved forward as rapidly as might be.

The Indian is peculiar in that he likes to finish a job as rapidly as possible; then he will have time to visit with his friends. The white man on the

other hand likes to linger over a job as long as possible. There may be instances in this program where projects are drawn out and the Indian given credit for being slow or lazy while in reality it is the foreman who is holding things back. Such instances are rare but I believe have happened.

For The Indians

What has it all done for the Indians?

Indians like to work in groups and now they have learned to be prompt and on the job. They have learned too to be self-supporting, but as for budgeting and spending their money, many have much to learn. The first system of putting aside a percentage of the earnings was a good plan to teach saving for future use.

As to the appreciation of the improvement upon their respective reservations, that is influenced largely by the manner in which the reservation is governed and worked. Where the Indians work their own land, herd their own stock and protect their own interests, they find the improvement of unlimited value. But where the Indians are not let to handle their stock nor handle their own interest they have only the appreciation of the immediate work only for the wage it brings.

* * * * *

The Play Indian. Once there was a little boy. His name was Ted.

"I will play Indian," he said to himself. He went to the woods and played Indian. After a while he heard a noise. He was afraid and ran home. Zannie Haile, Second Grade, Tuba City School Paper.

A Walk. Yesterday afternoon we took a walk up to the sandhills. We saw an airplane up in the air. Then we went to the reservoir. We saw a bird there. Norman Nez, Second Grade, Tuba City School Paper.

IECW CREWS WORK TO SAVE INDIAN FORESTS AND RANGES FROM FIRE



Roadside cleared of Fire Hazard,
Consolidated Chippewa.



Fire Lookcut Tower on Mt. Wilson,
Built by IECW Crew.



Firebreak through Woods, Mission.



Firebreak along Fence, Brush
Piled for Burning, Mission.



Telephone Line for Fire
Protection, S. Navajo.

SPRING WORK IN THE WOODS AT RED LAKE

By Raymond H. Bitney

Superintendent, Red Lake Agency

Spring weather, though much delayed, has finally arrived, enabling us to start on the programs planned for the coming year. With the background of experience gained last summer we expect successfully to complete this work as planned.

Ribes Again

It will now be a matter of a few days until the Ribes will be in full foliage and the eradication work can be started. There

still remains a large area to be covered on the Red Lake Forest and every effort will be made to get as much as possible out of the season's eradication work.

A Fire That Burned All Winter

Snow, which lay in the woods in many places until the last week in April, shortened the spring fire season by two or three weeks. In fact, to date we have experienced only three or four days of high hazard. During the three days of May 2nd, 3rd and 4th, 2.19 inches of rain fell. This was followed by several days of abnormally high temperature and showers again on the 12th, which is rapidly bringing out the foliage in the woods. At this writing, the danger of a serious fire is but small.

In order to prevent a recurrence of peat fires this summer,

an intensive search is being made of the bog area that burned last year with the hope that all of the fires that survived the winter may be found and dug out. This work must be done with great care as these fires smoke but little during the spring and early summer, making their detection extremely difficult. The examination of a large area has already been effected and fire has been found in two places out in the open bog. It appears that the fire has burned out completely where it burned along the edges of spruce and cedar swamps and has held over only in places where the peat is several feet in depth.

Telephones and Towers

The two new Emergency Conservation Work telephone lines built last fall are proving to be valuable from the protection standpoint. This is especially true of the Mud Creek Tower line, which has made it possible to place all of the tower telephones and the State fire patrolman on the south side of Red Lake on one line. Cutout boxes have been so placed that in the event of a grounded circuit the section of line causing trouble can be located in a short time. Normal service then may be maintained over the rest of the line while the trouble is being located.

The erection of the new lookout tower located in the N.W./4 of Section 5, T. 150 N., R.34 W., was completed shortly after the

first of the month and at this writing the cabin, which will serve as living quarters for the towerman, is nearly completed. In view of the fact that this tower is along the main highway and will be climbed by many visitors, we plan to enclose the platforms with wire mesh so as to reduce the danger of accidents as much as possible. This tower overlooks Fox Lake and in future will be known as the Fox Lake Lookout Tower.

This tower comes fully up to our expectations. The brief and mild fire season experienced this year did not bring out its full value from the practical standpoint, but we feel certain that this will be demonstrated many times in the future.

Salvage

The clean-up work on the burned-over area east of Redby was concluded as soon as weather conditions were such that other work could be done. A total of approximately 2,700 cords of wood was realized through the utilization of the timber that was still sound. This wood kept the sawmill and school boilers supplied with

fuel during the entire winter and spring, with enough of a reserve at the mill to carry it through until summer. Roadside clearing is being continued on a small scale as it materially strengthens our fire organization to have the crews along the main road where they can be easily reached, if needed.

Nursery

Planting work will be started this week, using stock grown in our nursery, as about 30,000 Norway and white pine two-year old seedlings are now ready to set

out. We had expected to have considerably more than this number, but the loss suffered as the result of winter killing reduced it somewhat. Winter killing was not

restricted to nursery stock, but is quite evident throughout the reservation. While some of the older trees and reproduction have been killed, it is probable that most of the damaged trees still have sufficient reserve strength to come back.

During the early winter we had considerable difficulty in maintaining a crew of 180 men,

but during the past three months our crews have been up to or above our quota practically all of the time. Whether this is due to the absence of other work or an increased interest in Emergency Conservation Work is difficult to say; but no doubt the former has had at least some influence. However, we look forward to accomplishing considerable work in the coming season, all things being duly taken into account.

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Indians Abroad. Paris, April 18. Art of the American Indians, collected by French colonists and missionaries in North America before 1786, is being displayed in a special exhibition at the Ethnographical Museum at the Trocadero. It consists mostly of original paintings which were collected for the instruction of the princes of the royal house of France and have never before been shown publicly. The collection is said here to be finer than any which exists in the United States.

The collection relates principally to the ritual symbols of the Sioux and Algonquin tribes and the greater part of them, painted on elk, deer and bison skin, were for use as magic signs on ceremonial robes. Several scenes represent the battles and exploits of great chieftains, while there is a great variety of geometrical decorative motifs. New York Times.

A HOPI APPRECIATION

By Irving Fabanale.

Indian Trader.

There have been many improvements done on the Hopi Reservation since the new President and our new Commissioner, John Collier, took the chairs in the office of Washington, D. C.

Many big dams have been made by the E.C.W.

Our springs have been worked on to better conditions to have better water to drink. Both for the stock and for the people on the reservation.

We also have good roads now, from the railroad to Keams Canon, our Agency, and on to the five mesas on which the Hopi villages are built,. We invite our white neighbors to come out to visit us. Do not fear of any bad roads. Like it use to be.

Mr. George W. Vensel with his outfit who are yet killing off the prairie dogs, field rats, with the poisoned grain on the reservation are doing a wonderful work. I know the people appreciate all this. Especially the poor old men that go to their water melon plants early in the mornings to dig the field rats out of their homes that eat up the young plants. With a hoe which is a very hard work to do.

Ever since the copies of INDIANS AT WORK have been sent out to us Indians I have been reading them through...Yet I never found a word in it that would let the other Indians know what good has been done on our Hopi Reservation. But I realize what the Government is doing for us. Therefore I am sending in my appreciation for my Hopi people.

SUBMARGINAL LANDS

The Federal Surplus Relief Corporation which is charged with purchase of submarginal land under an allotment of money from Public Works, has agreed to the purchase of a limited amount of land for the benefit of the Indian reservations. The matter in the Washington Office will be handled by the Land Division, clearing through Mr. Monahan, with a group of representatives of other divisions acting in an advisory capacity.

Because of the limited amount of money available, purchases can be made at the present time for only a limited number of reservations where the land problems are most pressing. Instructions to these reservations have already been sent. If additional money is provided, the purchases may be extended to other areas.

The areas which may be purchased must be confined, generally, to lands in the following categories:

1. Lands within Indian reservations in white or fee-patented ownership desirable to form units for grazing or timber purposes.
2. Lands contiguous to Indian reservations to protect for Indian use the water-shed or water supply.
3. Lands for reservations now without sufficient acreage for the Indians occupying the reservation.
4. Grazing and timber land suitable for isolated bands of homeless Indians, including a sufficient acreage of land that is suitable for

homesites and subsistence garden plots.

5. Homesteaded or purchased lands needed to gain control of water required by the Indians for grazing, farming or domestic purposes.

In general it may be said that the purpose of the acquisitions is to take out of agriculture land now in unprofitable commercial cultivation status and devote it to a more appropriate use, such as grazing or for timber.

The title of the land purchased will be in the United States Government. It will be assigned to the use of the Indians by Executive Order or otherwise, but will not necessarily become a part of a reservation with the same status as the regular reservation. The purchased lands will become non-taxable under the present understanding. However, it is not expected that taxing units will object, as most of the present occupants are now unable to pay the tax assessments as it is and many of the owners are actually on the State or County relief lists.

Wherever land is purchased, it will be necessary to determine the probable future of the present holders, as to whether or not they will shortly become relief problems. When such a probability exists it will be necessary, before purchases are undertaken, to make arrangements that the money to be paid for the land is to be expended in some other area to buy suitable agricultural land for homesites and farming operations for the sellers. For instance, the Submarginal Board is now making arrangements for the purchase of

lands owned by dry farmers in Montana (not on an Indian reservation) and it is the plan to move these farmers to irrigated lands on the Milk River Irrigation Project. In this way the danger of creating new subjects for relief is to be avoided.

The actual purchases will be made in the field by a committee composed of the Superintendent and his Supervisors of Forestry, Extension, Irrigation and so forth, assisted by some of our present District Supervisors and particularly by two representatives of the Washington Office who will devote their entire time to field work in connection with this matter. The purchases will be made in cooperation with the Regional Directors of the Submarginal Board who are in charge of purchases for all Services wherever located. A.C.M.

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Public Health Work Instituted Among The Seminoles. A field nurse was assigned on April 15 to work with the Seminoles of Florida, with headquarters at Miami. A cooperative arrangement with the State Board of Health is planned, and she will work under the direction of the State Health Officer. In addition to the regular public health nursing program which is to be developed, preliminary nursing investigations concerning the health problems of this group will be made.

This is the first regular health employee ever assigned to the Seminole Indians in Florida.

Travel will be difficult, as the cypress swamps in which most of the Indians live can only be reached by car during the winter months. The work has been so recently begun that no reports on progress have been made. The nurse is being allowed this time to become oriented in a general way before taking up the details of the work.

"DROUGHT AREA"

Certain Indian reservations are located in what is known at the present time as the "drought area". This includes, according to the United States Department of Agriculture, all of those in North and South Dakota, Fort Peck in Montana and the Red Lake and Consolidated Chippewa Reservations in Minnesota.

Active steps are being taken by the Indian Service for relief of these reservations. These steps are in cooperation with the Federal Emergency Relief Administration and with the Agricultural Adjustment Administration. The Superintendents of the reservations concerned have been instructed to report immediately on the situations as they exist with suggested steps for relief. There is a possibility that, through the AAA, cattle for which there is no feed may be furnished with hay and grain, or purchased and removed to other sections of the country where there is feed, or sent to packing houses for slaughter.

It is planned in the Indian Office to allot to the reservations in the drought area a larger portion of Emergency Conservation funds than would have been allotted ordinarily, so that additional work may be provided for human relief. Full plans will be developed as rapidly as possible when the reports from Superintendents are received. A.C.M.

Indian Letter to Commissioner Collier. I am Sam Shot At, or Chief Blue Cloud. The grasshoppers are coming very thick. The poor old men and women and the orphans are going to be in need. How are they going to live, I am thinking about that.

I believe a per capita payment should be made very soon, so as to provide food and the necessities of life for the Indian people of my tribe. There is no use sending cattle out here to us now. There is no grass on the prairies, and no water; the cattle would die. The only way to help my people is by furnishing them some cash money with which to buy food. This could be divided into two or more payments, as needed.

I am Sam Blue Cloud, a chief of the Sioux Tribe, and I wish to look after the welfare of my people.

My friend, when you get this letter, I wish you would write to me and let me know what you think of my suggestion, and what you can do for my people.

SUBSISTENCE HOMESTEADS

The Bureau of Indian Affairs will probably receive within a few days a small allotment of money from the Subsistence Homesteads Division established under the National Industrial Recovery Act, for the formation of four or five Indian subsistence communities. The purpose of this section of the Act, in providing for subsistence homesteads, is primarily to relieve conditions in industrial centers. A considerable number of Indians are now living in such centers and for the most part are landless. It is the expectation that the Indian Service will be able to purchase land sufficient for homesites and small gardens and to build homes for some of these cases. The money expended is reimbursable to the Government. The details of the subsistence homestead activities will be handled by the Extension Division of the Indian Service, clearing through Mr. Monahan, and with representatives of various Divisions serving in an advisory capacity. A. C. M.

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INDIANS WHO MIGHT AS WELL BE LANDLESS

The following is taken from a letter to the Indian Office from Mr. P. B. Skiff, Assistant Engineer, Indian Irrigation Service. It deals with the condition of groups of allotted California Indians - whose allotments are of the variety known as "rock pile".

The Auburn Rancheria is located twenty-five miles northeast of Sacramento. I found one Indian, who says that he is "a pretty good farmer", digging a well by hand. This well was about twenty-four feet deep and the bottom showed some indication of moisture, but no actual water. Boulders varying in size from twelve to twenty inches in diameter were projecting from all sides of the shaft, which was of an average diameter of approximately three feet.

Some Indian women were attempting to raise small gardens. Their success is now and has been for many years very meager as they have been obliged to carry water in buckets from an irrigation ditch some two or three hundred feet distant and at a considerably lower elevation than their garden tracts. The ditch and water therein belonged to the Pacific Gas and Electric Company of Northern California.

A Twenty Acre Pile of Rocks

The Indians on this twenty acre pile of rocks would like very much to have some kind of irrigation system. However, they have no water rights of any kind. It is probably neither practicable nor feasible to drill a well on this rancheria and secure irrigation water at any reasonable construction cost, nor could the Indians afford to pay the necessary cost of pumping water from any well that might be drilled. As the location of the tract of land is near the summit of the range, it is probable that a successful irrigation well could not be secured without a pumping lift of many hundreds of feet.

There is practically no land on the entire twenty acre tract that is not almost entirely covered by large boulders. One of the women had succeeded in removing a granite boulder containing approximately one third cubic yard, to secure a place for a

garden and was planning to dig a hole some place else to bury the boulder. One tract of land, approximately twenty feet by thirty feet in area, was surrounded by a wall of boulders two and a half to three feet high, which had been picked loose and rolled off from the tract by the Indian women.

One of the women, who claimed to be a very competent and capable farmer, had constructed her own house from reclaimed oil cans, had built herself a wagon, using discarded wheels obtained from some rubbish heap, and axles which she had trimmed from the limbs of trees. This house and wagon were very crude, but she was very proud of her handiwork.

The Superintendent informed me that the conditions existing upon this rancheria represented conditions of scores of such Indian rancherias in the District under his jurisdiction.....

A LETTER FROM THE COMMISSIONER OF INDIAN AFFAIRS TO INDIAN SERVICE PEOPLE AT
THE NATIONAL CONFERENCE OF SOCIAL WORK, KANSAS CITY, May 20-26.

We are at the crisis in the Wheeler-Howard Bill effort this week so that I cannot join you at Kansas City. The same condition probably will make it impossible for Assistant Commissioner Zimmerman and Mr. Walter Wochlke to join you. This is a matter of sore disappointment to us.

I will state just as briefly as possible that aspect of our service problem which I had particularly wanted to discuss with you all.

It is our most basic problem, whether viewed from the field or from the Washington end. If we solve it, there is hardly a detail of our work that will not be greatly assisted and certainly the life of each one of us will become more interesting. We are not going to solve the problem by any means except action, and as yet we have made only the barest beginning.

The problem is that of uniting - hitching together, integrating - the various functions and specialties of Indian service within the local areas; and of bringing the Indians into organized relationship with our functions and specialties thus unified within the local areas.

It is not a peculiarity of the Indian Service but a condition of social work and of education generally, that specialties, functions and professionalisms tend to exist as ends in themselves and to occupy watertight compartments. The human being, for whom the services exist, is not

in his body or in his own consciousness departmentalized in any such fashion, nor is the local community thus departmentalized. As a result we find social service existing on one plane and in one segregated world, while the human being and community exist on another plane and are not even invited, much less enabled, to appropriate the services and specialties to themselves.

The condition is bad enough in our white communities, but the effects are more serious in the Indian communities for two peculiar reasons. These reasons are:

- (1) That white life does not depend almost exclusively, as does Indian life, upon governmental and philanthropic service; and
- (2) That white life has its organization - its many-sided organization - independent of the governmental and philanthropic services, whereas Indian life, in most areas, is practically without organization and is dependent on the government services if it is to become organized.

For the two reasons which I have just stated, the bad effects of lack of correlation of the specialties, in local human terms, are far more serious in Indian life than in white life.

I am convinced, and I believe that the Washington staff will agree with me, that the law of diminishing returns has been registered in the Indian Service more and more convincingly in recent years. Increase and im-

provement of the specialized services is not bringing commensurate gain in terms of better health, more education, improved morale, less poverty. Further improvements and increases in the specialties as such - and I mean even the clinical medical services - will not bring any commensurate return when measured either in the intangibles or the tangibles of Indian life.

Otherwise stated, these specialties, with which we are all engrossed, appear as necessities once they are set up, and we have allowed their apparent necessity to keep us from either thinking or acting in the matter which is really important.

This really important matter is the one which I have referred to above. We must get the Indian Service down to human and local terms. We must shape and criticise our programs in local terms and through the light of Indian understanding. We must consider that our services are of little worth unless they are carried out with the active, intelligent participation of the Indians.

If, in the process of humanizing and localizing our activities, we have to challenge the routines and standards prescribed from Washington or imported by us from the teaching, nursing, medical and other fields, then let us be perfectly clear where the choice must lie. Standards, routines, rules and regulations and professionalisms must accommodate themselves to the local situation.

A little service, carried out by a few service men and women as a matter of team work, experimentally and in the light of local facts, and in genuine cooperation with the Indians, is worth more than ten times that

amount of service carried out merely for general policy or its own professional reasons and as a result of pre-established routines and programs and out of connection with the local intelligence and local will of the Indians.

It is on these lines that I have wanted to talk with all of you. I am sure that the Washington Office is at least as much responsible as are the local jurisdictions for the shortcomings. I know that there are conditions of law which make it very difficult for us at Washington and for you in the field to progress on the one essential line of integrating locally adapted Indian-share service. But I am sure that if we cannot progress on this line, we cannot permanently progress at all.

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The Cover Picture. The cover picture of this number of INDIANS AT WORK shows an Indian Emergency Conservation Workman operating a grader on the Mescalero Reservation.

INDIAN COOPERATIVES

By A. C. Cooley

Director of Extension and Industry, Indian Service

Lester Pearne, President of the Klicitat River Cattle Association of the Yakima Reservation, was recently elected vice president of the Washington State Cattle and Horse Association, at a meeting held at Okanogan, Washington.

This recognition of Mr. Pearne shows the esteem in which the Indian cattle association is held. Although a comparatively young organization, it has shown continual progress, and is a demonstration of the cooperative ability of the Indians. It is handling its cattle by modern, approved methods and, acting as a body, is able to adopt many improved practices the adoption of which would demand a considerably longer time if it were necessary to wait for the individual Indians. As an example, during the past winter, an intensive drive was made by the Bureau of Animal Industry to have all cattle on the Yakima Reservation tested for tuberculosis. The cattle association led the way by having one hundred per cent of its cattle tested. The reluctance of small groups of Indian cattle owners to have their animals tested disappeared when they learned of the action of the association. All Indian-owned cattle have now been tested - while the work among the whites has not yet been completed. The Indians will co-operate!

The association work on the Yakima jurisdiction is no isolated example. Cattle associations which have been organized on other jurisdictions are making just as much progress. Nor is the cooperation of the Indians confined to cattle associations. Community gardens are being grown on many jurisdictions, examples of which are the community gardens at Ashland and Birney on the Tongue River Reservation in Montana. Last year fifty-four families cooperated in the development of these gardens and sufficient products were grown for summer consumption and enough started to last through winter months. It is estimated that the total income from the gardens was in excess of \$3,500. Community root cellars for storage were constructed, and while it is realized that the gardens did not entirely take care of the needs of the people - they are steps in the right direction.

These cooperative enterprises are being emphasized by the extension workers on almost every reservation. They afford a very powerful means for forwarding the aim of the Extension Division - "Help the Indian to Help Himself" - and the success of such ventures to date shows that the Indians are good cooperators, and that their cooperatives are as well managed as most white organizations.

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